THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

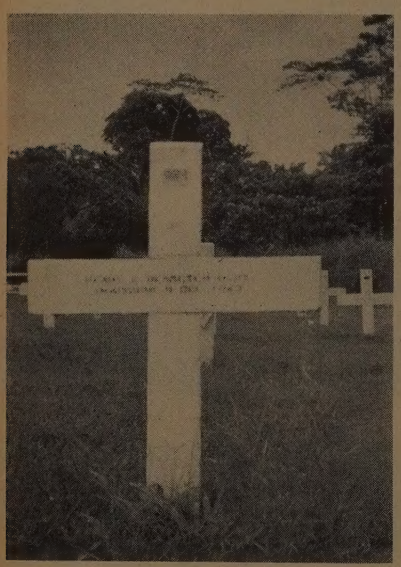
ST. LOUIS, MISSOURI — *January 30, 1945* — VOLUME LXIV - No. 3

Church of Our Saviour, Gibson, Valley Stream, L. I., N. Y.

The Missouri Synod's Service Center near Marble Arch, London, England, is reported by the *Religious News Service* to be "carrying on" in spite of the damage wrought when bombs hit the property.

The Ev. Luth. Joint Synod of Wisconsin and Other States met in special session at Milwaukee, Wis., on January 17 and 18 to consider the needs of its educational institutions and the projects which the synod ought to undertake in the fields of missions and church extension.

Mrs. Mary Kolell, a charter member of St. Paul's Lutheran Church at Bancroft, Nebr., on Nov. 1 observed her 100th birthday. Her pastor, the Rev. W. E. Homann, states, "Whenever her health permits, she is at her accustomed place in the church services and at the meetings of the ladies' aid." On the afternoon of her birthday the congregation held open house for her, and the German service on the following Sunday was set aside in her honor.



The Grave of Chaplain Hemmeter on New Guinea

Our Saviour's, at Gibson on L. I., was organized thirteen years ago, numbers 210 communicants, and owes only $4,000 on the fine church which it dedicated five years ago. The Rev. William F. Donahue is pastor, and our frontispiece is the work of Mr. William C. Eckenberg, A. R. P. S., staff photographer of the *New York Times* and president of the congregation.

The Rev. F. C. Streufert, D. D., Executive Secretary of our Synod's Board for Home Missions in North America, on January 10 left for South America. He will be the official representative of President J. W. Behnken at the coming conventions of the Argentine and Brazil Districts. Another objective will be to gain firsthand impressions of our Church's work in South America with a view to strengthening and expanding our Church's fronts on the South American continent.

T/S Edgar Firnhaber is back at Concordia Teachers College, Seward, Nebr., to continue his course in teacher training. Mr. Firnhaber left Seward in December, 1940, as a member of Company M of the Nebraska National Guard, Lt. Col. Erwin Jones, then member of the Board of Control, commanding officer. Mr. Firnhaber saw action in the European theater, was wounded at St. Lo, and received a medical discharge. He is the first G. I. to enroll in our college, which is one of the approved schools under the G. I. Bill.

The "Society for the Promotion of Mohammedan Missions" was organized at Greensboro, N. C., shortly before the close of the last year. Its temporary officers are Dr. Henry Nau, chairman, Pastor Robert Landeck, secretary, Mr. W. B. Rutledge Rhyne, treasurer, Pastor Leslie F. Frerking, executive committee. The purpose of the society is to bring the long-neglected Mohammedan mission field to the attention of Christians and particularly to secure consideration of this field in the postwar plans of our own Church.

St. John's Ev. Luth. Church, four miles north of State Center, Iowa, was totally destroyed by fire on the evening of January 1. The blaze made such headway that not a single item could be rescued by Pastor Geo. H. Perlich and others who made an effort to enter the burning building. Though subzero weather hampered the work of the Clemons and State Center fire departments, the school house, the teacher's residence, and the parsonage were saved. In 1943 the LUTHERAN WITNESS carried a picture of the church redecorated at a cost of $10,000.

The Roman Catholic Archbishop of Boston, Mass., according to an Associated Press report, has outlined a twelve-point expansion program for his diocese which will involve the expenditure of millions of dollars. Among the individual items appear a new hospital for Lawrence, Mass., and a Catholic social service for Chinese children in Boston under the supervision of the Maryknoll Sisters.

Chaplains of the South Seas

Somewhere on an island in the South Pacific these three Missouri Synod chaplains met: (l. to r.) Chaplains O. Markgraf, O. H. Tietjen, and Wm. Buege

The statement by nineteen leading American churchmen who take issue with Dean Inge's criticism of Martin Luther and of Lutheranism receives endorsement in the last number of the Baptist *Watchman-Examiner* in 1944. The editorial adds: "Some of the most stalwart opponents to Nazism have arisen in the Lutheran Church, not merely in the captive nations, but in Germany itself. While we have no sympathy with the state-church concept under which the Lutheran Church in Europe operates, yet together with all Protestants and Free Church elements we pay our respect to great and noble Martin Luther. He was the man who gave the Bible to the common people of Europe. Whatever greatness Germany achieved in the past, we believe can be traced to the intense loyalty to the Bible which characterized German homes for many generations." G. V. S.

Published biweekly by Concordia Publishing House, St. Louis 18, Mo. Subscription price, $1.00 per annum anywhere in the world, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918

Direct requests for **CHANGE OF ADDRESS** and all other business matters to **CONCORDIA PUBLISHING HOUSE, St. Louis 18, Mo.** Three weeks' notice required. Changes cannot be made without old address as well as new. Please furnish an address stencil impression from a recent issue if you can, and note postal zone number for your new address if city requires it

PRINTED IN U. S. A.

January 30
1945

THE LUTHERAN Witness

Volume LXIV
No. 3

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER

Editorial

Liberty at Stake

Our American liberty is endangered not only by foreign nations, but right here at home by some of our own citizens. At present, for instance, there is a bill before Congress which aims to exclude from the mails all periodicals which carry polemical articles. If this bill is enacted into law, the Government must exclude from the mails any periodical which criticizes and condemns any religion. Now, our Government permits us to criticize any schoolbook, any novel, any history; moreover, we are permitted to criticize and condemn places of amusement, aye, even the Government itself — shall we not be at liberty to criticize what we believe to be harmful in the teaching of a church? During this war a Roman Catholic bishop in Canada offered the parents or other relatives of Canadian soldiers and sailors a guarantee that these military men would upon death be at once received into heaven if a stipulated sum of money were contributed to a certain fund of the Catholic Church. The *Christian Century* rightly called this a "rotten game." If the bill now before Congress is enacted into law, the *Christian Century* would be excluded from the mails.

At the time of Luther there were some tyrannical governments which not only forbade the printing and distribution of his writings, but had them burned as well. Are we going to return to such tyrannical practices? True, there may be no great danger of this bill being enacted into law. Yet we must be on our guard lest deceivers entertain us with the danger from foreign countries while they quietly rob us of precious liberties at home. It is a mistake for us Americans to concentrate so exclusively upon dangers from abroad as to forget the dangers which threaten us right here at home.

"Eternal vigilance is the price of liberty." S.

There Must Be Criticism

We are glad to note that we have secular dailies, weeklies, and monthlies which do not hesitate to tell the American people of their faults. Thus Leland Stowe in an article in the *St. Louis Post-Dispatch* of January 9 condemns the use of "a sulphurous and highly Rabelaisian speech" that is often heard from some of our soldiers on the front. He admits that these same men often behave very well when they are in polite company, but "When they go on leave, in Paris or elsewhere, they're frequently not nice at all." He mentions the drunkenness and serious misbehavior of men and of officers. Then he writes, "These fellows don't do America's reputation a bit of good. To make the picture at all honest and true, these things need to be said. On the average, Americans are a sadly undisciplined lot — and by European standards their manners are pretty bad, sometimes deplorable. From my observations, the average American soldier is no great success as an ambassador of good will. That, I think, is chiefly because we Americans are not educated to respect other people's traditions and ways of life. We are educated to think that everything American is best. That attitude doesn't help our boys to make friends abroad, either for themselves or for America."

All this is distinctly worth repeating, but we must add that it is not only the reputation of America which is at stake; God Himself, the Creator and Savior of these men, is dishonored by such conduct. America certainly has no right to be self-righteous, we have much folly and sin to be ashamed of. America needs the preaching of John the Baptist — repentance! America needs to be told what Jesus told His self-righteous listeners: "Except ye repent, ye shall all likewise perish," Luke 13:3. S.

Increase of Christian Day Schools

In the last number of the LUTHERAN WITNESS, p. 13, our Secretary of Schools, A. C. Stellhorn, called attention to the surprising progress of many of our Christian schools. In a number of places many pupils had to be turned away for lack of room. Old Trinity School, for instance, in St. Louis, Mo., shows an increase in attendance of 50 per cent. First Lutheran School, Long Island, Calif., had to turn away 125 children last year, 86 this year. He also mentions a number of new schools opened. To what should we attribute this growing interest and advancement? Without disparaging the instruction and testimony of our pastors and our periodicals, we can point with assurance to the faithful, devoted, and superior work of our teachers as the chief cause of the flourishing condition of our schools. The school's best advertisement is its reputation, and that is gained chiefly through the faithful and efficient work of the teacher. God bless the teachers of our children! S.

Pictures

Our readers have taken note of the large number of pictures which appear in every issue of the LUTHERAN WITNESS; but do they consider the bearing which the use of so many pictures has upon the cost of producing this paper? The making of electrotype cuts has gone sky high with a great many other things in the printing business; for instance, paper. And one must use a fair quality of paper in order to print half-tone cuts. Also, by the use of pictures the cost of making up pages is greatly increased. When the typed matter goes "around" a cut, the lines have to be reset, another proof has to be read, all of which takes time, and time is money. Still there is no thought of increasing the cost of the paper to our subscribers. We simply wish the paper to be as readable as it possibly can be made. And pictures help.

We make bold to say that no church paper prints better pictures than those found in practically every issue of the LUTHERAN WITNESS. Some photographs we buy outright, others are sent in by readers who have an eye for photography. Besides, the Signal Corps Service of the U. S. Army and Navy have excellent camera men, working with the best of equipment.

We have brought many notable pictures, but none better than the two from the Army Signal Corps Service in our issue of January 16. Those blind girls with their blind lady teacher, the deaconesses, and the American soldiers are an unforgettable group, the picture reminding one of a Rembrandt painting in its distribution of light and color and in its grouping. And has there ever been a more touching photograph than the two happy blind youngsters with their stalwart American protectors?

We hope to maintain through the year before us the pictorial standard of the LUTHERAN WITNESS both as to number and quality of pictures. G.

Too Many Cats Let Out of the Bag

The Knights of Columbus have been doing it in St. Louis. They have been publishing during the past half year advertisements of a double half column each, once a week, in the daily papers, in which they have set forth the doctrines of their Church. The reaction among Lutherans and Protestants generally has been a curious one. The general expressions heard are, "We never knew the Catholic doctrine was *that* bad," "Wasn't that last one an eye-opener?" — and so on. One of the ads entitled "The World's Best Seller, the Book of Disunity," came in quite a little shower of clippings to our desk, with passages like these checked in the margin: "In the fifteenth century self-opinionated men offered the Bible as the sole guide in all matters of religious belief." "The Bible does not contain all of Christ's teachings." A Council of Protestant churches countered with an advertisement entitled "The Impregnable Rock of Holy Scripture." One of our members sent us another advertisement in the series, remarking, "I never did want to believe it to be true, but the Knights of Columbus say in this ad, unless you confess your sins to 'one of God's priests,' and perform the penance prescribed by him, you cannot be a Christian 'in good standing.'"

This is certainly publicity in reverse. May it continue *ad infinitum*. G.

A Spending Spree

Through the press and over the radio we are warned against waste, against prodigal spending, against the black market. We are told that if the people will not voluntarily practice self-denial and limit their expenditures as much as possible, the horror of inflation will descend upon us. In spite of all this warning, anyone may notice that there is much careless, wasteful and extravagant spending. Prices are soaring, and the demand for high wages must follow. Christians should remember not only the old proverb "Waste not, want not," but the denunciation of James upon those who consume their means upon their lusts. There are other passages of Holy Writ which warn against the love of money and tell us to be content with such things as we have, and while it is true that money is a small thing, yet God wishes us to be faithful even in that which is least. He has told us, "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much." When Jesus spoke these words, He was referring to the unrighteous Mammon. Moreover, Jesus could easily have created any amount of food or wealth, and yet He did not wish to have even the fragments which remained from a meal wasted, John 6:12. Americans are known for their extravagance, wastefulness, and prodigality. It is for us Christians to let our light shine in this respect also.

Need I add that all this is not said to encourage greed or miserly hoarding, but to warn against a sin which is very prevalent at the present time, when we see many enjoying that "fool's paradise" of spending spree and careless waste. S.

Rome and Church Unity

The Roman Catholic Church is also interested in church unity. Its program in this respect is very simple. Since, according to its claims, the Roman Church is the true Church, founded by Christ, whose vicar the Pope is, through St. Peter (whose successor the Pope is), the unity of divided Christendom can be accomplished by the return to "Mother Church" of all who are not now in communion with her. To this end, the Roman Church has its annual Church Unity Octave, a period extending from January 18 to January 25. During these days prayers are to be offered by the faithful for the restoration of the unity of the Church. Below is the schedule as published in the January 5 issue of the *Commonweal*. Our readers will note how comprehensive the list is. They will also pay special attention to the wording of these "intentions," which the superficial reader might overlook. Such phrases as "communion with the Apostolic See," "submission to the authority of the Vicar of Christ," "find their way back to Holy Church," and "become one in union with the Chair of St. Peter" are not accidental. They demand recognition of Rome's claims as being the one true Church, acceptance of the Pope as the head of the Church by divine right, claims which the Reformation exploded over four hundred years ago. Well, here is the list, with its different "intention" for each day:

January 18 (*Feast of St. Peter's Chair at Rome*) — The return of the "other sheep" to the One Fold of Christ.
January 19 — The return of Oriental Separatists to Communion with the Apostolic See.
January 20 — The submission of Anglicans to the authority of the Vicar of Christ.
January 21 — That the Lutherans and other Protestants of continental Europe may find their way back to Holy Church.
January 22 — That Christians in America may become one in union with the Chair of Saint Peter.
January 23 — Return to the Sacraments of lapsed Catholics.
January 24 — Conversion of the Jews.
January 25 (*Feast of the Conversion of Saint Paul*) — The Missionary Conquest of the World for Christ. W. G. P.

SPECIAL

The undersigned herewith suggests to all congregations of Synod to set aside the First Sunday in Lent

Sunday, February 18

as a special *Day of Penitence and Prayer*. I sincerely urge all our people to assemble in their houses of God on that day to hear an appropriate sermon, to confess their guilt, to plead for forgiveness, and to pray fervently for the restoration of a just and honorable peace.

The College of Presidents joins me in making the above suggestion. A special letter will be sent to all congregations pertaining to this matter.

J. W. BEHNKEN

New Horizons

By THEODORE GRAEBNER

IV

A New Outlook on Missions

It has been said that after the war is over we shall be able to reach any population center from any other population center on earth in sixty hours. This is not the fancy of some idle dreamer, but is even today a truth descriptive of the means of transportation available to military and government agents. A student at Washington University lately excused a two-day absence by saying that he had spent the previous week end in New Zealand. When our Director of Missions, Dr. Streufert, visits the South American fields, he goes by plane and is in Buenos Aires in two days. This is the world in which our Synod is going to do its work. A fine summary is presented in the *Lutheran Annual* for 1945 under the heading: "Around the World in Synod."

Place your hands on an ordinary eighteen-inch globe, and the points from wrist to fingertip can all be reached in two days. Place your hand anywhere at all, and it covers mission fields open to the Missouri Synod.

Let us modify this by adding the condition that the world will return to normalcy as regards freedom of travel as it existed before the war. When global war put a stop to Foreign Missions, unheard-of opportunities for the expansion of the kingdom of Christ were just around the corner. For the first time, Mohammedan lands, inhabited by more than 200,000,000, were beginning to open up to Christian missions. The strangle hold of Roman Catholicism on lands of both hemispheres was being broken, and there was an upsurge of religious life reported in Soviet Russia. Our Church believes that God has a great work for it to do in foreign lands. It envisages missionary forces radiating in every direction from whatever may be the center of the Missouri Synod after the war — be it Chicago, St. Louis, Washington, or New York — a great network of missions in Europe, Africa, Asia, and South America. And as little as America will let go those Pacific Isles which were drenched with the blood of our Marines, so little will our enlisted men and women, when the war is over, forget the impressions of heathen life and the need of Polynesia and Asia for the Christian Gospel. Here is one private who sends an American Express Money Order for $1,000 to synodical headquarters as his bit to bring the heathen to Christ (reported by Financial Secretary Eckhart, Dec. 27, 1944).

From Germany, Chaplain Arthur M. Weber writes: "Missouri is in a pivotal position to give the postwar world what it needs. . . . Let us be prepared for an aggressive postwar program. Religion in France and England is bankrupt. What an opportunity for us!"

The campaign against religion initiated by Bolshevism twenty years ago has failed. For a decade no person maintaining membership in a church was given a ration card. It was thought that hunger and disease would kill off those who had not been worked to death in the mines and in the forests. Out of every twenty churches, nineteen were closed to the worshipers. All preparation of men for the ministry ceased. But with all its dead formalism and its grievously ignorant membership, the Greek Orthodox Church refused to die. It has today been officially recognized by the Moscow government. There is every possibility that the Church of the Reformation will yet find a home in Russia, not only through the settlement of an isolated Lutheran minority along the Volga, but by means of mission work among the great native Russian population.

What we need as we try to descry what is beyond these dim missionary horizons is faith. Faith in our people, faith in our message, faith in our ministry, faith in the Lord of the Church.

"Lord, increase our faith!" These are the days, if ever, when we need faith.

In the Army we call it morale. Without it there can be no victory.

In business we call it confidence. Without it there can be no prosperity.

In the Christian Church we call it faith.

The story is told of a Roman senator of the year 200 B.C. who bought a piece of land on which Hannibal's army, after its victorious invasion of Italy, was at camp. By this purchase he indicated his abiding hope in final victory for the Roman republic.

A real-estate deal even stranger than this is on record in the Book of Jeremiah. When Jeremiah was in prison, Hanameel, the son of Shallum, his uncle, came to him and said to him: "Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin." Jeremiah says: "And I bought the field of Hanameel, my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances." This he did when the land of Benjamin was covered by the victorious armies of the Chaldeans. He did it although it had been revealed to him that his nation would be taken into captivity for seventy years in Babylon; but he bought the field in Anathoth — "For thus saith the Lord of Hosts, the God of Israel: 'Houses and fields and vineyards shall be possessed again in this land!'"

In a way our work of preparing for a great new era of missions requires faith of a similar order. We are even now laying down the purchase price in the form of money, knowing that in due time we shall claim possession in the land now held by the hosts of paganism, "and fields shall be bought in this land where ye say, 'it is desolate, it is given into the hand of the Chaldeans.' Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south; for I will cause their captivity to return, saith the Lord" (Jer. 32:43).

"Lord, increase our faith!"

Pharisaical Boasting

By M. S. SOMMER

Self-righteous pride was so common a sin of the Pharisees that it came to be called *Pharisaism*. This foolish pride and confidence in his own righteousness did not only fill the heart of the Pharisee, it often burst forth into loud boasting. It could not be otherwise, for "out of the abundance of the heart the mouth speaketh," Matt. 12:34. Even in the time of the Old Testament Moses had to reprove the children of Israel for their self-righteous pride. He told them: "Understand therefore that the Lord thy God giveth thee not this good land to possess it for thy righteousness, for thou art a stiff-necked people." Because of this same sin the forerunner of Jesus, John the Baptist, reproved the Jews sharply, saying to them: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth

therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham," Matt. 3:7-9. After him Jesus repeatedly and in most severe terms denounced this sin of proud self-righteousness. In the 23d chapter of Matthew His most trenchant denunciations of Pharisaism are recorded. The Apostle Paul had to tell the Jews that they had no reason to be proud, for in some respects many of them were worse than the depraved pagans whom the Jews despised and condemned, for whereas the pagans had not the oracles of God, the Jews had been favored with God's wonderful revelation through Moses, David, and the Prophets. Wherefore Paul tells these self-righteous people, "Thou that makest thy boast of the Law, through breaking the Law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you," Rom. 2:23, 24.

Has this sin died out? Has it become obsolete? Far from it. We find it today in the form of racial, clannish, and national pride. Sad to say, we find it even in the churches, also in our Lutheran Church. All those Lutherans who boast of their external membership in the church, of professed orthodoxy, and of their synodical standing — boast of all this as if they deserved it, are guilty of this sin. All of us must be upon our guard lest this sinful pride gain possession of our heart and soul, till we are no longer willing to confess with Jacob, "I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant," Gen. 32:10.

Every Lutheran should remember that the possession of the truth is a very precious gift of God which should move us, not to foolish boasting and pride, but rather to humble gratitude for God's unmerited kindness and grace. We Lutherans should frequently call to mind the question which St. Paul put to the privileged recipients of God's precious blessings: "What hast thou that thou didst not receive?" 1 Cor. 4:7.

All this does not mean that we are to esteem the truth and the purity of teaching as small or insignificant possessions. Every word of God is worth more than all earthly goods. The truth of the Gospel is so precious that we ought to seek for it as for hidden treasure, and when we have found it, we should sell all that we have and buy it, Matt. 13:46. That means, we should esteem it of greater value than even our life upon this earth. But we are not to despise those who are less favored. Instead of such shameful pride, we should strive with all our might to have others share with us the enjoyment of this costly possession.

It is for this reason that God admonishes us: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted," Gal. 6:1. These words refer not only to errors in life, but also to errors in teaching. That is what Aquila and Priscilla did when they met Apollos at Ephesus. "They took him unto them and expounded unto him the way of God more perfectly," Acts 18:26.

A Visit in Ambur

By O. H. SCHMIDT, Secretary of Foreign Missions

Ambur is a station in our mission in South India. It is a sprawling city of thirty thousand inhabitants with nothing to distinguish it from other sprawling, dirty, crowded, dusty, sun-baked cities of South India except the fact that this is an important station in our mission. It was in the Ambur field, at Krishnagiri, that our foreign mission endeavor had its beginning fifty years ago. Ambur therefore assumes special interest for us at this 50th anniversary of our foreign mission enterprise. The city of Ambur lies in a valley which was growing narrower all along while we traveled up from Madras, until at Ambur the hills were not far away on either side. The river which flows down this valley is indeed a raging torrent in the rainy season, but just now it was but a wide stretch of loose sand with a tiny trickle of water here and there, just enough to make it rather an adventure to try to cross by automobile. There were many fertile rice fields, with their lush green, and orange groves and fields planted to tapioca and other foodstuffs, and everywhere you saw the fringes of palm trees, affording a picture of charm and beauty that must be seen to be felt.

At the present we have Missionaries Grumm, Kretzmann, Manns, and Steinhoff stationed at Ambur, although ordinarily Kretzmann and Manns were at Vaniyambadi, ten miles farther up the valley. There is a neat and rather spacious church, with a native pastor in charge. Our property here is something to gladden your heart, and everything was neat and in good order, everywhere you saw flowers in riotous profusion with a vividness of coloring and sparkle of variety to captivate your heart.

Dispensary Bus, Stopping at a Village

Ambur is the center of a great deal of missionary activity. On that very first afternoon I watched them give treatments to leper patients at the clinic of the hospital.

The next day was spent with the dispensary bus, or "mercy wagon," as they call it. This is a Ford truck that has been fitted out as a traveling drug store. Two compounders from the hospital and the driver made up the team. After a bit we picked up Missionary John Naumann along the road, who also went with the bus. This bus goes out several days each week, in different directions, and has its scheduled stops. It had two good tires and three very poor tires; we had a flat tire that afternoon, in a very lonely and hot place, and it was quite a job to change tires there. Coming to the first scheduled stop, along the roadside, under a large banyan tree, we find a group waiting.

Along the left side of the bus a writing table is attached, and now the patients come up one by one and either are questioned for their history or show a card received on a previous visit. Rev. Naumann did most of the questioning and entering upon the records. The compounders then decided upon the kind of treatment or medicine to be dispensed. Much of it, as indicated above, was injections for leprosy. Treatments were given right there, at the side of the road. Usually the patients made a small payment, not nearly enough to pay for the drugs, but enough to make them take the matter seriously. They were all given some Christian reading matter, and Rev. Naumann took the occasion to speak to them of the Divine Physician. Patients come from considerable distances and from places ordinarily inaccessible to us or outside of our ordinary work. Such a mercy wagon certainly constitutes a splendid approach to the people, who need to know the Savior if they are not to be utterly in misery here and lost eternally hereafter. About thirty-five people were treated at this first stop. The dispensary bus then rolled on to the next stop, where the same program was enacted. By this time it was near noon.

Girls' Boarding School, Ambur
Ready for church

After lunch we were off again, leaving the main road and following a rough and lonely path (that is where we had the flat tire — it would happen in that kind of territory!) not far from the hills, frequently made unsafe by wild animals. Finally we fetched up before a river that had no bridge and that was too deep for the Ford to ford. But the people could get across from the large village on the other side either by means of the high-wheeled oxcarts or by wading through the stream. It was the same motley collection of poor folk, lepers, children with the itch, people with large boils or mouth sores or malaria, some of them obviously terrified at the thought of treatments, others, who were probably veterans, taking the treatments as a matter of course; Missionary Naumann unfailingly friendly, interested, manifestly concerned about them not only in respect to their physical well-being but particularly in regard to the needs of their soul, talking to them, plying them with questions, inviting, giving them Christian reading matter, doing the work of a Christian missionary with unflagging zeal and humble devotion. —

In Ambur there is a high school, a thriving institution, built up from small beginnings but by the very merit of its accomplishments winning public favor and increased enrollments. At the present time Mr. Immanuel, an Indian, was acting as principal. Everything was shipshape, neat and orderly. Gradually, carefully, the faculty had been built up. At first it was very difficult to find competent Christian teachers, but now the effect of earlier work was showing results. In connection with the high school we have a training school for catechists and teachers. This comes in for particular attention on the part of our missionaries. If our work is to make progress, if we are to have a strong indigenous Church, then we need good native workers, and these must be trained.

As a necessary adjunct of our schools there are two boarding establishments, one for young men and boys, the other for young women. Missionary Steinhoff was directly in charge of the boarding establishment for boys, while Mrs. Kretzmann, with the assistance of a native matron, looked after the girls, who have their separate home. These young people come from a wide area, from our various congregations throughout the district, and this boarding establishment affords them a chance to get a higher education, which otherwise would be altogether out of reach for them. What a refreshing sight to visit those boarding establishments and to look into a sea of faces, to hear those young people sing our church hymns or their Indian lyrics, for which they seem to show much more zest than for our stately hymn tunes, and to watch them in their homes, in the classroom, at play, or Sundays in church, all the boys on one side of the church, seated on the floor, and all the girls, dressed alike in flowing pink saris, on the other side of the church auditorium, drinking in the words of the sermon!

An Important Announcement Concerning the $5,000,000 Thankoffering

After several days of earnest and prayerful consideration by the College of Presidents and the District P. T. O. chairmen from every part of the U. S. and Canada, the following important decision was reached:

It is absolutely vital and necessary for the success of our Thankoffering that we do not wait until V-E Day, but that we urge our congregations to begin now to "lay by in store for this great offering and that the period of the ingathering of contributions and pledges be the period between Easter and Pentecost of this year and that, preferably, Sunday, April 22d, the Third Sunday after Easter, be set aside as the day when every contributing member of our Church be canvassed for the collection.

The Reasons for This Change of Direction

Leaders of the Church, laymen and clergy alike, from every part of our country became convinced that this change was necessary and desirable. At the time when the $5,000,000 P. T. O. was decided upon, almost everyone in our country looked for V-E Day to come at any moment. It was natural, therefore, that the leaders of your Church were influenced in the timing of the collection by the widespread wave of optimism that flooded our country. The Lord, however, had different plans for us. The German counteroffensive in Belgium and Luxembourg changed the picture entirely. No one is willing now to predict the date when hostilities in Germany will cease.

Why Should We Wait Until V-E Day?

That was the question asked especially by the businessmen of our Church, who felt that since employment was so regular now and since our people are blessed with larger incomes, the time to begin saving up for our offering is NOW. This opinion was given earnest consideration by the College of Presidents and by the financial officers of Synod. After thorough consideration the change of direction men-

tioned in the first paragraph of this article was unanimously accepted. We are certain that our Christians will understand the wisdom of this action.

This Means That We Must Get Busy at Once

Easter falls this year on April 1 and Pentecost on May 20. There is no time, therefore, to waste. By March 20 all of the material necessary will be in the hands of the local congregation. This literature should then be placed into the homes of our people *at once* so that everyone in our Church will be fully acquainted with the purpose and with the need of this effort of our Church.

Some Have Already Begun

In some areas of our Church the Christians were convinced that they could no longer wait. The Texas District began the P. T. O. on Jan. 6. The Oregon and Washington District is busily engaged at the present time in canvassing every member in the District.

Encouraging Reports are Reaching Our Central Office

The offerings made to date are not only encouraging, but set a splendid example for our entire Church to follow. Mr. Schlueter, the Treasurer of Synod, reported a gift in the amount of $1,000 in five- and ten-dollar money orders from a soldier fighting in France to be used for the mission program of the Church. What an inspiring example! The first congregation to report in Texas, to which a quota of $6,800 had been assigned, was able to report that after a few hours a total of $9,000 in pledges and contributions had been received. A small preaching station in the Oregon and Washington District, numbering only 29 communicant members, reports a collection of $284. Another congregation in the Oregon and Washington District reports a collection of $3,000, an average of almost $15.00 per communicant member. Zion Congregation of Bethalto, Ill., reports a collection of $3,300, an average of $12.00 per communicant.

Everyone is Willing

From every part of our country comes the news that our people are willing, yes anxious to see this great effort of the Church get under way. Everyone is agreed that the job must be done. All that remains now is to follow the suggestions of the Central, District, and congregational committees, and to give every member of our Church an opportunity to bring to the Lord a real thankoffering, so that the Church will be ready the moment hostilities cease to begin at once its program of mission expansion and rehabilitation here at home and throughout the world. May our heavenly Father grant rich success to this undertaking begun in His name!

E. T. BERNTHAL
Member Thankoffering Committee

For Christ and Country — Items of Interest from Many War Areas

The First Glider Down

"Then the snipers opened up on us." Somewhere in France, behind enemy lines, Chaplain William J. Reiss had landed in the first glider, exactly 20 minutes before H hour, in the face of enemy fire.

"It certainly looks funny to see little bullet holes appear in the fabric in line with your head, and then miss you altogether," he writes.

The chaplain's plane came down in a field of stakes, which tore off both wings. "The Lord surely was with us," he says; "and we have now added another verse to the song 'Coming In on a Wing and a Prayer' — it applies to our glider and reads, 'Coming In on *No* Wings and Only a Prayer.'"

Ever since the air-borne task force landed, the heavenly Father's care has been clearly evident to the chaplain: A mortar smashed the door of his sleeping quarters to smithereens; shrapnel blew out the rear tire of his jeep; once, as he began divine services, Jerry heard the organ and laid down a 20-minute barrage, and later he interrupted the service twice more with mortar fire (no one was hurt); on the way home snipers shot at him but missed.

"You can see for yourself that God rides with us."

Since the beginning of the month Chaplain Reiss has averaged at least two services a day — up and down the front lines.

"To these men who face death constantly the Savior means everything," he writes.

On Sept. 30 Chaplain Reiss was awarded the Purple Heart. — *At Ease.*

"The Army Chaplain Corps has won more distinctions in proportion to its numbers than any other branch of the services, including the Air Forces."

The Work of Our Parish Centers

Calvary Congregation of Charleston, S. C., is a mission which is under the guidance of Pastor A. W. Lehenbauer and is doing very much to make the men and women of the service to feel that they are a part of the Church and a little nearer home by the services which they render.

Every Sunday afternoon a social gathering is held, and some of the ladies of the congregation alternate in serving lunch at the Parish Center and parsonage. Many of the men and women of the service find this a very wonderful opportunity to meet fellow Lutherans and to enjoy an afternoon of fellowship and fun with Lutherans from all parts of our country.

Pastor Lehenbauer is also a Contact Key Pastor for this area. Because I am the chaplain's assistant to the Base Chaplain here at this field, I am able to contact many of our Lutherans who find this their temporary home, and it gives me a warm feeling to know that our Church is behind each and every one of us.

ARTHUR E. WEHLING
Sgt. Air Corps, Chaplain's Ass't
Charleston, S. C.

Christmas in Italy

The high spot of the day was the party one of our units arranged for our Sunday school. What an excitement! Although the trucks were scheduled to pick up the children at the church at 5:30, they came as early as 4:00. At 4:30 they were all present; so we sang Christmas carols for about forty-five minutes and then waited a few more minutes for the truck.

For many of them it was the first truck or car ride they had ever had. The room where the party was arranged was fully decorated, and each child had a soldier host with whom to eat his fill of turkey, cranberry sauce, ice cream, nuts, etc. For them it will be a pleasant, lasting memory.

It was good for the soldiers, too. Many of them had left children at home; and they quickly made friends with these foreign youngsters and made themselves believe as well as they could that they were at home with their own children.

When I first made the suggestion to the elders of the church, they were somewhat hesitant, wondering whether the children would actually be safe (*securi* is their word!). The Fascists used to describe us in hideous colors. The effects are still evident in little incidents like this. But when they were assured that they were absolutely *securi* and would have a *gran festa,* they arranged to have the children come to the school at the appointed time.

They were all there in their Sunday best, wide-eyed and agog, the girls with red ribbons, the boys in their Sunday suits. Quite a treat it was just to see them in their excitement, and, sure enough, at 7:30 they were all back at the church *tutto securi.*

CHAPLAIN MARTIN SCHARLEMANN

The Work of the Parish Center in Charleston, S. C.
Servicemen and members of Calvary Church, after attending a potluck dinner

Distinction Won Under Fire

Chaplain John W. Moehring has recently been notified that he is being awarded the Bronze Star "for meritorious service in combat on Sept. 16, 1944, near Ponzalla, Italy." Chaplain Moehring was in the battalion aid station, a few hundred yards from the German lines, when it was wiped out by German artillery fire. Most of those in the building were killed or severely wounded. But the Lord's protecting hand was over him, and he was one of the very few who lived. The Army says his quick action saved many lives. He gave first aid to the wounded, carried litters of wounded under fire, and drove a medical "peep" in which he carried the wounded to another aid station.

Aren't we justly proud of our Lord's servants?

Tacoma, Wash. MRS. J. W. MOEHRING

Christmas Eve in the Philippines

The night is beautiful, the moon is shining brightly — a few wisps of clouds are in the sky, and faintly in the bright moonlight stars are glimmering through. It is quiet and still and comfortably warm.

The men all feel that it is Christmas Eve.

Simple preparations were made, which created an atmosphere for the Christmas that many of them will never forget.

We transplanted a native tree that seemed to have the outline of a Christmas tree. On this we wound some white gauze in the form of a garland. Took some shiny, metal scraps and tied them on the tree, put bunches of cotton on the tree. Made a large star out of metal, put a light in it. Then the lights which had been colored were strung on the tree. Although in the daytime it looks rather bedraggled with its leaves drying up, at night the illusion is perfect.

As soon as it was dark, 7:30 P. M., the tree was lit, the church area marked off by the flickering candles, and the lights flickered on the altar flanking the cross. I donned my vestments, and we began the service. After the General Service, I celebrated Communion with sixteen communicants.

After this service by candlelight we were all in the proper Christmas spirit. We knew that Christ was born and life is worth while.

It was a sight and an experience which I shall never forget. Someone said, "No service in any cathedral could have been more impressive than this one under the canopy of heaven."

FREDERICK VAN HUSEN
Chaplain

Lutheran Group Moved into the Philippines

(EDITORIAL NOTE: This is the group which has been giving its collections at Communion services for a high altar to be erected in the chapel of Concordia Seminary in St. Louis.)

All the plans we had made for our Christmas services in New Guinea were blasted to bits. But, "C'est la guerre!" We are grateful for a successful trip and a safe landing here in the Philippines. The convoy was attacked en route, but the enemy was repulsed with the loss of three planes. The first night ashore the Nips made a raid, and once again they suffered casualties. It was comforting to see our planes roaring above, keeping the skyway clear.

After the Close of Worship, Wayside Chapel, New Guinea

We were able to have a worship service aboard ship each day and conducted two services on Sundays. My men were very receptive, and I am sure they were strengthened to meet the hardships that faced them a few days later.

Since landing we have arranged service "on the spot," whenever there was opportunity and regardless of the day. On Christmas Eve a Japanese plane came over to drop a present. We were huddled in little groups, softly singing carols when the bombs started plopping. Somehow I shall always regret that we were not able to finish "Silent Night" before we hit the dirt. Christmas Day brought one continuous downpour, but we held our festival services none the less. My men stood in mud, almost knee-deep, and were wet to the skin. Often it was difficult for us to find a dry spot for the field organ and altar kit. But where hearts are hungry, nothing can drown out the song of the angels quite or the message of Christmas.

The first Sunday ashore I held one of the services in the wreckage of a native church, or rather in one part of it. The rest was used as a clearing station by a field hospital unit. All in all, it was an hour and a service I shall never forget. Days later I set to work in an effort to perpetuate my thoughts on this occasion by putting them in written form. The result is inclosed in this envelope.

I regret that the Lutheran men in this Division were unable to reach the goal in their offering for the Altar of Peace Memorial which they had set for themselves. They wished it to total $500 by Christmas Day. But I feel confident that they will reach that goal, and surpass it, before many more months are passed.

W. HARRY KRIEGER
Chaplain, Infantry

CARVED HANDS AT CAPOÓCAN

In the ruined old church at Capoócan on
bomb-blasted Leyte Isle,
Mid the scene of war's desolation, we gathered to rest a while;
We gathered for rest and for worship in
the gloom of the twilight hour,
There to linger again in God's presence and
lay hold on His boundless power. . . .

And the palm fronds were bent in anguish
at the misery wrought by the foe,
And the surf softly sobbed in sorrow and
chanted a song of woe. . . .

It was there on the altar I saw it, an altar
all splintered and torn,
In the ruined old church at Capoócan,
where the villagers come to mourn:
A fragment of some wooden statue which
was broken and burned that day —
Two hands that are folded in prayer,
carved from wood in a curious way. . . .

And the palm fronds still sighed in sorrow
o'er the woes of the children of men,
And the sea-chanted Miserére was wafted
to us again. . . .

And I thought, as I saw the carving, of
the hands lifted everywhere,
Of the hands raised in supplication, of the
hands that are folded in prayer.
I thought of the hands of the Master that
were crushed on a cold, gray stone
As He prayed unto God the Father, "Not
My will, but Thy will be done!" . . .

Then the sigh of the palm fronds softened
as it drifted beyond Leyte's shore,
And the sea-chanted Miserére was silenced
and heard no more. . . .

For the carved wooden hands brought a
message, as though from the lips of
the Lord:
"Into *My* hands commend thy spirit! —
Weary soul, hast thou never heard? —
My hands are yet strong to deliver, My
hands still direct and control;
My hands shall bear thee on safely and
lead thee at last to thy goal!" . . .

And the palms seemed to speak a blessing
as we moved swiftly over the sands
From the ruins of old Capoócan . . . the
altar . . . the folded hands.

W. HARRY KRIEGER
Chaplain, Infantry
Done on Leyte in the Philippines
New Year's Eve, 1944

(These "Carved Hands" are now in my possession. They were given to me by a native caretaker, hovering in the shadows, when he noticed the interest the carving held for me.)

From a Pocket Notebook

The Central District of our Synod (mainly the States of Indiana and Ohio) reported, January 9, the breath-taking total of $404,000, its contribution to District and Synod during 1944. This is $70,000 more than its assumed budget and exclusive of all congregational salaries and expense. . . . Just the same, it is congregations like St. Paul's of Williamsburg, Iowa (the Reverend Enno Schuelke, pastor), which with a communicant membership of 446 spent a hundred dollars for the LUTHERAN WITNESS, that makes the C. P. H. wheels go round. . . . The *Doctrinal Affirmation* articles in recent issues of the LUTHERAN WITNESS were not intended for our 3,486 pastors only, but (and chiefly) for our 223,514 lay subscribers. Paul writes to the Corinthians that every Christian is able to judge of doctrine, 1 Cor. 10:15. . . . There is the reminder which we received lately that our big building program of the '20s ate up our money and caused the synodical debt. Synod has never put up a building that had no purpose or that was too good for its purpose, and the synodical debt was not caused by collecting for new buildings. The story of the debt that was caused by too much building differs from the cat in this, that the cat has only nine lives. . . . Such organ recitals as those of Hugo John Gehrke of Milwaukee, of Paul G. Bunjes of Wausau, Wis., Herbert D. Bruening of Chicago, Walter Wismar of St. Louis, were not only unheard of twenty years ago, but the compositions of the past three centuries which these masters are reviving were unknown even to the guild organists. We have listed only those men whose recent concert work has lately come to our notice. There are others of equal stature and promise. . . . Our venerable uncle, Dr. Fred Graebner of Adelaide, South Australia, formerly president of the seminary there, now in retirement, is one of the men who are not only serving the Church with their acquired experience, but continue to seek after knowledge. He reads a chapter of the Hebrew Bible every day; in 1944 the Five Books of Moses and Jeremiah. Also the Reverend W. Mahler, in retirement at Herkimer, Kans., spends an hour every morning with his Hebrew Bible. . . . In New Orleans our laymen have a Recreational Center, heartily endorsed by the local pastoral conference. The Center publishes a little magazine, the *Lutheran News,* which some of our active laymen elsewhere will enjoy reading. The editor is Louis F. Wilken, 1822 North Broad St., New Orleans, La., and the price is ten cents. . . . Speaking of remarkable feats on the mimeograph, there is the Christmas program *Kriegsweihnacht* produced by one of the German prisoners for a camp in Florida, served by Pastor Hannewald. . . . "Who Reads the WITNESS?" is answered by Miss A. Schiffleger, Kaukauna, Wis., thus: "I not only read it, but I love it." . . . The Reverend G. H. Mueller of Wilmington, Del., wishes us to consign to the ashpit the phrase "in our circles." It is consigned. . . . The Oklahoma Supplement reminds us that we might be able to make our bonds serve a double purpose if we purchase Series F bonds and have them made out in the name of our local congregation. "Then, when our Church gathers its Five Million Dollar Peace Thankoffering, we shall be able to turn these bonds over to our congregation as the tangible evidence of our gratitude to God." . . . The belief is growing that pretty near all Lutheran bodies are missing the boat in the matter of publicity, and I mean the legitimate, "dignified," kind. The *S. S. Times* of January 21 has an item from Charlotte, N. C., which says that in that area the public libraries carry no biographies of Martin Luther. This in a county which has been largely Lutheran for probably 200 years. In all the small cities and towns checked there were Lutheran churches. . . . The *Pathfinder* quotes The American Association of Women Ministers as demanding that the Allied governments name one or more Christian women to the peace commission. These denominations at the present time advocate or at least tolerate women clergy: Congregational, Christian, Methodist, Disciples, Baptist, Friends, United Brethren. . . . The Southeastern Supplement agrees that the Dean Inge libel of Lutheranism has "sharply revealed the critical need of a synodical public-relations department, staffed by qualified men who can speak effectively and officially for the Church when such misstatements about Lutheranism are given publicity in the secular press — a department which can correct errors and work constructively for the dissemination of true facts about the Church and its work and character — a department which can call attention to things like the studied omission of the name 'Lutheran' in an article carried recently by a digest-type magazine which described the furore created in Cleveland, Ohio, in 1851, when a Christmas tree, said to be the first in a church in America, was placed in Zion Lutheran Church by Pastor Henry Schwan. Nowhere was there mention of the fact that it was a Lutheran church." Nor, we might add, in the book from which the *Reader's Digest* quoted the story.

G.

"Solemn Assemblies"

I. The Great Thankoffering

During the week beginning Jan. 7 a group of seventy men from all parts of the United States and Canada met to discuss the Thankoffering which our Church is gathering in preparation for postwar mission expansion, rehabilitation, and reconstruction in war-torn countries and for the gathering of funds to build necessary dormitories, classrooms, libraries, and kitchens for our colleges and seminaries, as authorized by the last convention of Synod in Saginaw.

To collect $5,000,000 in our Church at this time when everybody has money seems an easy undertaking. And yet we shall require the co-operation of every member in every congregation if the Thankoffering is to reach its goal. During the past months much information has gone out to our congregations and people relative to the why and the how of the collection.

During the past weeks the committee in charge of the promotion of the collection has received correspondence from all sections of the United States and Canada in which pastors and laity alike expressed their eagerness to undertake the collection **now** and not to wait for an armistice in Europe. The congregations of two Districts in Synod have already begun and are hoping to complete their collection in the near future.

At the meeting of Jan. 7, it was resolved to suggest the season between Easter and Pentecost as the time to secure cash and pledges, and that preferably **the Third Sunday after Easter (April 22)** be designated as **the day for solicitation.**

II. Meeting of the College of Presidents

The College of Presidents is composed of the Presidents of the thirty Districts of our Synod in North America. One of the duties of the Presidents is to **assign calls** to the graduates of our seminaries and normal schools. For the first time in the history of our Church this group met in the month of January to assign the calls to the candidates who because of the accelerated courses graduated in midwinter. Although the Lord blessed us with a large number of ministerial graduates — 111, plus 5 from former years — there were nevertheless 39 more calls than candidates for the ministry. That means that 39 congregations and mission stations must go for the time being without a pastor. To decide just which vacancies should be filled means much prayerful deliberation.

Arthur Brohm, D. D.
Dean of
District Presidents

Here is the list of graduates and the places assigned to them:

St. Louis

Aumann, R.	Neligh-Elgin, Nebr.
Behnken, L.	Post-Graduate Fellow
Beltz, E.	Igloo-Edgemont, S. Dak.
Bentrup, H.	Pequot Lakes, Minn.
Bickel, A.	Sexsmith, Alta., Can.
Boss, W.	Cleveland Heights, Ohio
Brookfield, W.	Denton, Tex.
Cline, C.	Oakland, Calif.
Cloeter, O.	Bristol, Conn.
Danker, F.	Supply, Detroit
De Laney, T.	Barstow, Calif.
Essig, R.	Manitoba and Saskatchewan Dist.
Fremder, A.	Bethany College and Foreign Mission Call to India
Heckmann, H.	Oregon and Washington Dist.
Heinecke, P.	Utica, Mich.
Heinicke, E.	Creston-Osceola, Iowa West
Helberg, R.	Texarkana, Tex.
Henline, W.	Post-Graduate Fellow
Hertwig, F.	Western District Missionary
Heumann, A.	Michigan District
Hoyer, V.	Fillmore, N. Y.
Huber, W.	Vicarage in Houston, Tex.
Imme, E.	Tonasket-Oroville, Wash.
Jahsmann, A. H.	Central District Missionary

Janssen, I.	Atlantic District Missionary
Kasischke, D.	Albia, Iowa
Kaul, A.	Carrollton and Whitehall, Ill.
Kieck, H.	Wilson, Tex.
Klages, C.	Manitoba and Saskatchewan Dist.
Koch, R.	Inkster, N. Dak.
Koehlinger, H.	Oregon and Washington Dist.
Krach, H.	Miami Mission Field, Florida
Krupp, E.	Delta, Paonia, etc., Colo.
Kuhn, W.	Western District Missionary
Kupke, H.	Bazine, Kans.
Lassanske, R.	Riverton, Ill.
Lavcek, E.	Central City, Pa.
Lindemann, R.	Gowanda, N. Y.
Loose, G.	Post-Graduate Fellow
Lutze, K.	Muskogee (Colored), Okla.
Matters, R.	California and Nevada District
May, E.	Vanport, Oreg.
May, H.	Downs, Kans.
Meyer, K.	Foreign Mission Call to India
Meyer, W.	Oceanside, Calif.
Michalk, T.	Foreign Mission Call to India
Mueller, A.	Ruth, etc., Mich.
Nauyok, E.	Crystal, N. Dak.
Neunaber, E.	Duluth, Minn.
Obermueller, N.	Plainview, Tex.
Paul, C.	Lebanon-Seneca, S. Dak.
Petrich, W.	Atlantic District Missionary
Polley, L.	Powhatten, Kans.
Pralle, F.	Beeville, Tex.
Rehwaldt, E.	Rockford Bridge, Alta., Can.
Reilly, L.	Foreign Mission Call to China
Richert, D.	Isham, Sask., Can.
Rist, W.	Davenport, Iowa
Rohe, H.	Pittsburgh, Pa.
Schauland, H.	Indianapolis, Ind.
Schlecht, R.	Powell-Cody, Wyo.
Schmidt, G.	Anna, Ill.
Schroeder, H.	Kerrville, Tex.
Schultz, R.	English Dist. Missionary (Calif.)
Schwartzkopf, L.	Owens Valley-Bishop, Calif.
Soeldner, A.	Richfield, Minn., and Council Bluffs, Iowa
Sohn, W.	Post-Graduate Fellow
Stapf, C.	Presho-Draper, Murdo, S. Dak.
Steffen, L.	Jamison, Nebr.
Steiner, C.	Pittsburgh, Pa., and Detroit, Mich.
Sternberg J.	Alabama Colored Missions
Stoehr, W.	Mayville, Wis.
Strickert, A.	Tomahawk, Alta., Can.
Stuenkel, O.	Dayton, Wash.
Thomas, G.	Post-Graduate Fellow
Thomsen, W.	Bell Gardens-Gardena (Los Angeles), Calif.
Vaudt, E.	Grace Tp.-Benson, Minn.
Voss, H.	Atlantic District Missionary
Wangerin, H.	Genoa, etc., Colo.
Wallis, C.	California-Nevada District
Wedig, W.	Jackson, Miss.
Widiger, N.	Monroe, La.
Wiltenburg, R.	Iowa West Missionary
Zeile, W.	Alaska Missions
Meyer, J.	Buffalo, N. Y.
Thies, R.	Malta, Mont.
Wittrock, B.	Omaha, Nebr.
Saez, A.	Southern California Missionary
Vajda, J.	Cranesville, Pa.

Springfield

Aschbrenner, A.	Okmulgee, Okla.
Ave-Lallemant, W.	Plymouth, Wis.
Barlag, R.	Covington, Okla.
Becker, G.	Midland, Tex.
Dale, L.	Chambers-Connolly, Nebr.
Dorn, F. H.	Redding, Calif.
Esala, Toivo	Finnish Church
Foust, P.	Seattle, Wash.
Gallert, A.	St. Joseph, Mich.
Geiger, O.	Pittsburg, Calif.
Grefrath, N.	Alexandria, Ind.
Guldberg, G.	Norwegian Synod
Haak, H.	Hillsboro, Ill.
Hafner, R.	Parshall, N. Dak.
Hausen, L.	McFarland, Kans.
Herfurth, L.	Niagara Falls, N. Y.
Herrman, V.	San Diego, Calif.
Hilst, E.	Chester, Nebr.
Hoeltje, W.	China
Krueger, A.	Manitoba-Saskatchewan
Lampela, E.	Finnish Church
Leber, H.	Eastern District
Lemke, P.	China
Mackensen, R.	English District
Miettinen, Toivo	Finnish Church
Schmidt, P.	Lusk-Keeline, Wyo.
Schoewe, Th.	China
Schutz, E.	New Rockford, N. Dak.
Sappola, T. W.	Finnish Church
Slovak, M.	Slovak Church
Young, R.	Pampa, Tex.
Lincks, H.	Hines Creek, Alta., Can.

Another problem that came in for discussion is the inauguration of a comprehensive program of **student field work.** The St. Louis faculty recommended that student field work should become an intrinsic element in the preparation for the ministry; that, while in residence at the Seminary, a student spend from 12 to 18 hours weekly in such work; that the full-time field work of the supply year presume a forty-hour-a-week minimum; that the summer field work occupy about three fourths of the respective vacation; and that the suggested goal for each student, requisite for graduation, be about 4,000 hours of field work. This field work outside of the Seminary should be done under the supervision of some pastor and should be remunerated according to a definite plan. The dean of the St. Louis Seminary is to become the director of the field work office.

This plan received the approval of the College of Presidents and is to be put in operation this year.

III. The Baccalaureate Service in St. Louis

"The Epiphany Class" of 1945 was dismissed in a solemn vesper service held in Messiah Church Jan. 16. There was standing room only in the spacious church when the officiating clergy, the Board, the Faculty, and the graduates, clad in their academic robes, entered in procession, with Gerhard Schroth at the organ. After the majestic hymn of invocation by Martin Luther, *"Veni, Sancte Spiritus,"* had been sung by the assembly, Dr. W. G. Polack intoned the versicles, the graduates chanted the psalmody (Ps. 121), the Students' Chorus sang several selections under the direction of Dr. Wm. B. Heyne, the congregation lifted their voices in a prayer hymn for our nation and Church, and then came the sermon by the Rev. Erwin Kurth of Fort Wayne. The formal dismissal of the class by President Dr. Louis J. Sieck followed. A light repast was served in the parlors of the church to those who cared to remain for an hour of sociability.

IV. The 98th Commencement of Concordia Seminary, St. Louis

Closing the 106th academic term, the commencement was held in the Assembly Hall of the Seminary on the morning of Jan. 17. Gerhard Schroth was at the organ during the processional of graduates, Board and Faculty members, and the candidates for the various degrees as they took their appointed places. The Commencement address was delivered by the Rev. Lawrence B. Meyer, Executive Director of the Emergency Planning Council of our Church, on "The Ministry in a Postwar World." Then President Sieck addressed the graduates as "The Epiphany Class" of 1945, which was being sent forth to bring an "epiphany" (manifestation) of Christ to the world.

Then followed the presentation of the diplomas to the 82 candidates for the degree of Bachelor of Arts, by Dr. Paul Bretscher; to the graduating class of 1945, numbering 85, by Dean R. A. Jesse; to the 15 candidates for the degree of Bachelor of Divinity, by Dr. F. A. Mayer; to the candidates for the degree of Master of Sacred Theology, Roy A. Suelflow, the Rev. A. C. Waechter, and Bernhard Wittrock, by Prof. A. M. Rehwinkel.

For the first time in the history of the Seminary an honorary degree, that of Doctor of Laws, was conferred by the Faculty upon several outstanding laymen of the Church "in evidence of its esteem of faithful stewardship of the talents of mind, labor, and substance, offered freely and without desire of reward, through long years, to the purposes of the Lutheran Church." These laymen were the Hon. John W. Boehne, Sr., of Evansville, Ind.; Mr. Henry W. Horst, of Rock Island, Ill.; Dr. Paul Schulze, of Chicago; Mr. Albert H. Ahlbrand, of Seymour, Ind.; and Mr. Fred C. Pritzlaff, of Milwaukee (the last two *in absentia*). These diplomas were presented by Dr. J. T. Mueller.

The honorary degree of Doctor of Divinity was bestowed upon the Rev. E. J. Friedrich of Denver, President of the Colorado District, and the Rev. Lawrence B. Meyer, Director of Publicity for our Church. These diplomas were presented by Dr. Th. Graebner. And so the last of these "solemn assemblies" was closed with the Benediction, spoken by Dr. Theo. Laetsch.

K. K.

New Doctors of Divinity

The Rev. Edward Julius Friedrich was born May 19, 1889, in Chattanooga, Tenn., as the son of Pastor Julius A. and Bertha (Schick) Friedrich. He received his elementary education in the parish schools at Knoxville, Tenn., and St. Charles, Mo., graduated from Concordia, Fort Wayne, in 1908, and from St. Louis in 1912. He was also a student assistant at Fort Wayne for a year. His first call into the ministry took him to St. Charles as assistant to his father. In 1916 he became the pastor of the old Coyner's Congregation in Augusta County, Va., and started a branch of this congregation in the city of Waynesborough. His next pastorate was at St. Paul's in Cleveland, 1923 to 1930. Synod then called him to the chair of homiletics and related branches in the St. Louis Seminary. After teaching for ten years, an eye ailment induced him to accept a call as superintendent and chaplain of our Sanatorium in Wheat Ridge, Colo., where he is at the same time the pastor of the Church of the Good Samaritan. In 1942 the Colorado District elected him as its President. He was also instrumental in starting the synodical mission to the blind, served as chairman of Synod's Board of Christian

E. J. Friedrich

Education and as a member of the Committee on Teacher Training. While in St. Louis, he was a member of the staff of the LUTHERAN WITNESS and now belongs to the editorial board of *The Cresset* and *The American Lutheran.* — He married on June 16, 1914, Miss Dorothy Miller of Vandalia, Mo. They have two sons, Julius, serving with the Army, and Eugene, at the arsenal at Kingsbury, Ind.

The Rev. Lawrence Bernhard Meyer was born in Richton, Ill., July 13, 1890, as the son of Pastor John Meyer, one of the first home missionaries of our Synod in Montana, and Christine Mertz. He attended Gethsemane School in Chicago. After working for some time for the Western Electric Co., he entered Concordia College, Milwaukee, and Concordia Seminary, St. Louis, graduating in 1917. He was the first missionary sent by our Synod to China to assist the Revs. E. L. Arndt and E. Riedel, who had been working in China under the auspices of the China Missionary Society. In 1921 he was elected president of the newly organized Concordia Seminary of Hankow, China. In 1922 he was appointed as regional director of the Red Cross in the great famine of Central and Northern China. Late in 1925 he returned to the United States because of illness. The next year he was called by Synod to an executive position, in which he has served as Director of Publicity, Promotion, Missionary Education, Visual Education, and many special synodical projects. During the present war he has been appointed by the United States Government to serve on four governmental agencies in the interest of the Church. He is now the Executive Director of our Church's Emergency Planning Council. In the near future he is scheduled to leave for England, Sweden, France, Switzerland, Poland, and Russia, to survey the possibilities of the Church's work of rehabilitation and reconstruction in Europe after the war. — On Nov. 8, 1917, he married Magdalen, the daughter of Pastor Friedrich and Anna (Meyer) Brauer. They have two children. K. K.

Lawrence B. Meyer

Laymen Receive Honorary LL. D.

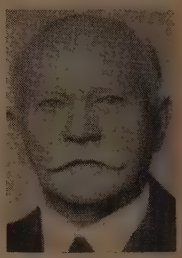
Albert H. Ahlbrand was born April 27, 1872, at Seymour, Ind., which still is his home. After attending Concordia College, Fort Wayne, he went into business as a manufacturer of buggies. But his first interest always centered in the Church, not only in his home congregation, but in the church at large, especially in the field of Christian stewardship. He was for many years the Financial Secretary of the Central District, a founder and charter member of the Lutheran Laymen's League, the originator of the "Ahlbrand Plan" for the improvement of the Church's finances, a member of the Board of Directors of Synod from 1923 to 1944, when he asked to be relieved, whereupon he was made an honorary member of the Board. He is also a member of the Concordia Historical Institute in St. Louis.

Albert H. Ahlbrand

John W. Boehne was born Oct. 28, 1856, in Vanderburg Co., Ind., as the son of Gerhard and Elizabeth Boehne, received his education in public and parochial schools and in a commercial college in Evansville. He was always interested in church activities, especially in young people's work and the Christian day school. He is a member of Trinity Church, Evansville, and was its treasurer for almost half a century. He and his wife built the two transepts of Trinity as memorials as well as the first unit of Redeemer Church, Evansville. He became a manufacturer of stoves and the president of the Indiana Stove Works. He was mayor of Evansville from 1906 to 1909 and a member of Congress from 1909 to 1913; also a charter member and a director of the Federal Reserve Bank, Eighth District, with headquarters in St. Louis. In 1917 he became a charter member of the Lutheran Laymen's League. He is also a charter and life member of the Concordia Historical Institute in St. Louis. Later, with Doctors Fuerbringer and Fritz, he served on the Constitutional Committee of Synod. When the new Seminary in St. Louis was built he paid for the construction of the President's office and its appointments. He was a member of the Board of Directors of Synod for many years. He married, on Nov. 26, 1885, Miss Emilie Ide, who passed away in 1944. They have five children: Lily, Esther (Mrs. Arthur Eickhoff), Laura (Mrs. H. A. Polack), John W., Jr. (former Congressman), and Edna (Mrs. J. Heseman).

John W. Boehne

Henry W. Horst was born May 3, 1864, at Rendsburg, Germany, came to Davenport, Iowa, at the age of seventeen, worked as a carpenter in Rock Island, Memphis, and St. Louis, where he married Miss Mollie Empke and where the first of his eight children, Anton E., was born, who is now the head of the Henry W. Horst Construction Co., with headquarters in Philadelphia. After homesteading for a while in Western Kansas, Mr. Horst settled in Rock Island, Ill., where in the course of fifty years he became one of the largest general contractors in the country, building hundreds of homes, business buildings, factories, State highways, subways, sewer systems, and dams in many parts of the country. His company has handled and is handling millions of dollars worth of contracts. He is a large benefactor of his home town, Rock Island. But Henry W. Horst "exemplifies the truth that a master builder in steel and stone may be a builder also of the highway of our Lord into the hearts of men." An active member of Immanuel Church at Rock Island, his talents were placed into the service also of the church at large. He was an active member of Synod's Board of Directors from 1917 to 1944, when he asked to be relieved and was made an honorary member. He made the first complete valuation of all physical properties of our synodical institutions. In 1928 he was sent to South America to make a comprehensive survey of all our mission properties there. He was a cofounder of the Lutheran Laymen's League and is a charter and life member of the Concordia Historical Institute in St. Louis. His first wife died in 1927. In 1933 he married Miss Ellen Sundeen of Moline, Ill. Two of his sons served in World War I, and today he has six grandsons and a son-in-law in the armed forces of our country.



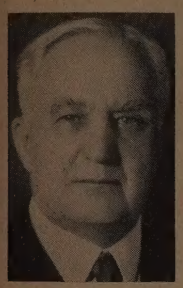
Henry W. Horst

Fred C. Pritzlaff was born May 1, 1861, in Milwaukee, Wis., son of John Pritzlaff, who had come from Pomerania at the age of nineteen with a group of immigrants under the leadership of the Rev. J. A. A. Grabau and became one of the early settlers of Milwaukee, and his wife Sophia. He was baptized by the Rev. Frederick Lochner of Trinity Church, Milwaukee. He attended Trinity School and after his confirmation the Markham Academy of Milwaukee. He entered his father's business, the John Pritzlaff Co., in 1879. Upon the death of his father he succeeded him as president of the company, a position held by him to the present time. Besides being active in Trinity Church as a trustee for many years, he was a member of the Board of Control of Concordia College, Milwaukee, and later a member of Synod's Board of Directors. He was also a founder and the first treasurer of the Lutheran Laymen's League and is a life member of the Concordia Historical Institute of St. Louis. When the new Seminary in St. Louis was built, he donated the library with its useful and beautiful appointments in memory of his parents.

Fred C. Pritzlaff

Paul Schulze, born at Osterode, Germany, June 13, 1864, as the son of Gustav Schulze, a civil engineer who built railroads in Germany and Russia, and Henriette, nee Roeper, was educated at the Osterode high school, came to Dakota in 1883, working first on a farm and then in a general merchandise store in Big

Stone City, S. Dak. Later he found a position in Minneapolis in a hardware house, then with a wholesale flour company — Menk Brothers of St. Paul. Mr. Theo. H. Menk was then the treasurer of the Minnesota and Dakota District of the Missouri Synod. In 1891 he went to Chicago and held a position with the Washburn-Crosby Co., for eleven years. Just before the World's Fair he organized the Schulze Baking Co. with his brother William and continued as its president for 28 years. After this concern had become one of the largest in the country, he sold out,

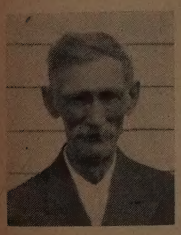


Paul Schulze

in 1921. Later he acquired two biscuit companies and with his son Paul, Jr., in 1924 organized the Paul Schulze Biscuit Co. After a modern plant had been completed in 1940 the concern became known as the Schulze and Burch Biscuit Co. Mr. Schulze is a member of First St. Paul's Church in Chicago, of the Lutheran Laymen's League since its founding in 1917, a trustee of Concordia Teachers College, River Forest, Ill., a member of the Chicago (Field) Museum of Natural History, president of the Municipal Art League of Chicago, and a governing member of the Art Institute; treasurer of the Chicago Galleries; advisory member of the Illinois Manufacturers' Association; member of the Chicago Historical Society and a life member of the Concordia Historical Institute of St. Louis. He is also a member and chairman of the Art Committee of the Union League Club. In 1940 he received the honorary degree of Doctor of Fine Arts from the Boguslawski College of Music in Chicago. On May 24, 1892, he married Ida Johl of Faribault, Minn. Their children are Walter H. (killed in World War I), Paul, Helen Louise (Mrs. Edgar F. Burch, Jr.), and Victor Hugo.

Mr. Christian Bornemann

of Hannover, N. Dak., who died on Nov. 16, at the age of 82 years, was a man of rather modest means. Denying himself various conveniences and comforts in his old age, he instead gave liberally for the work of our Church in gratitude to his Savior, his gifts for our work in Africa, India, China, and to the District Church Extension Fund amounting to $3,000. He also lent $2,000 free of interest to the District Church Extension Fund. He was one who did not let "his left hand know what his right hand was doing." Besides raising a family of seven children, he also provided for two orphans in his home. May the zeal which he manifested provoke very many to such gratitude to the Savior. "Their works do follow them." Rev. 14:13.



C. Bornemann

W. H. GIERKE

Africa Voices Appreciation

NOTE. — The following letter was written by a native Christian at Afia Nsit, Nigeria, Africa, under date of June 27, 1944, to express his appreciation for the gifts gathered by the Alabama Sunday schools for mission work in Nigeria.

DEAR FELLOW CHRISTIANS:

I cannot express my heart's delight in words over your kind and Christian donations sent to us for the uplift of Christ's kingdom in Nigeria. I must assure you that these precious gifts have purchased many souls into Christ's harvest. I thank you, dear brethren, for your efforts and hope you will still remember us.

I would like to acquaint you with the short story of how I came to enjoy the Lutheran teachings which are set down according to the Bible. I was brought up in the Qua Iboe Mission, where I was baptized. One day I attended Mbiabong Lutheran Church, where I heard Pastor Schweppe preach. That was when he was here the first time. The manner and order of the service, and the difference in preaching from what I used to hear, indeed made me a Lutheran from that same moment. When I got home, I told all to a fellow teacher of the Qua Iboe Mission, who strongly forbade me to attend any of the Lutheran churches and to listen to their doctrine, for he said, I could easily be converted to that church. However, in spite of this, finally last year I became a member of the Lutheran Church. As there was no Lutheran Church in Afia Nsit 1, my home village, we had to establish one with only three members, which now through the Lord has grown to thirty.

I am not ashamed to say that I had never known before this time the full meaning of the word "Christ." All that I knew of Christ was that He is the Son of God, and that was that. Communion and why we take it remained a mystery. The question of "forgiveness of sins" was not clear to me. Conclusively I can now say with confidence that I am saved by His grace.

If the gulf of distance hinders us from seeing each other, then we hope to meet in our Father's Home.

Your brother in Christ,

ASIBONG E. EBONG

Send Changes of Address of Enlisted Men and Women

IMMEDIATELY

to the office of the

Army and Navy Commission

221 N. La Salle St., Chicago 1, Illinois

Letters from Readers

LET THE CHURCH, TOO, REPENT

A Bible verse was pointed out to me recently which I think should be brought to the attention of every member of our Church, because, although it was given during Old Testament times, it surely is applicable also to us, who, though we live decades later, are living in times very similar.

God said to Solomon, 2 Chron. 7:18, "If *My people*, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways, *then* will I hear from heaven, and will forgive their sins and will *heal their land!*"

I think the idea is too prevalent today that there *is* need that unbelievers, criminals, atheists, etc., repent and turn to God, but that those of us within the Church are already in favor with God and have had no part in the wickedness and degradation which have brought about the present conditions in the world today. We have much "praying for peace" — and rightly so — but I believe there will have to be a widespread repentance and awakening and change of heart — *and lives* — among those who are called by His name, *i. e.*, "Christians," before the necessity for the discipline and scourge of war will be gone and peace can once more be restored to a chastened people.

May all of us repent and "bring forth fruits worthy of repentance," so that the Lord can bless us and "heal our land."

GERTRUDE WARTCHOW

Milwaukee, Wis.

A CORRECTION

In LUTHERAN WITNESS, Vol. LXIII, No. 26, page 413 f., the sections printed in the type designated for "new matter" in the Doctrinal Affirmation should be credited to the A. L. C. Declaration, from which they have been taken almost verbatim. No doubt this typographical error will be corrected.

Puyallup, Wash. THEO. BRACKMANN

(The brother is right. Our error. — THE EDITORS.)

A MINNESOTAN VISITS MEXICO

Back home we have been talking of postwar missionary work in foreign countries; but after visiting in Mexico City for a week, I am convinced that the time for this country is now. Building material is available, labor is cheap, and there is an extremely great need for a church building in Mexico City. We drove through the most beautiful residential section in this great metropolis. Our missionaries believe this part of the city, known as the "Lomas de Chapultepec," would be the ideal location for our first Lutheran church in Mexico. Here live the most prominent people of Mexico City and several thousand Americans and other English-speaking people, with no Protestant church in the entire district. Good lots are very reasonable if bought now.

In the new year our Lutherans in Mexico City plan to begin a modest building fund. I myself look upon it as a rare privilege to be able to help build the first Lutheran church in Mexico.

Luverne, Minn. WALTER A. WOOD

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Herman M. Mohr (d. July 12, 1944), son of William and Catherine (Maurus) Mohr, born in Plantsville, Conn., on Sept. 18, 1892, was graduated from Bronxville, N. Y., in 1913, and from St. Louis in 1916. His first charge was Trinity Church, Clinton, Mass. During World War I he also served as camp pastor at Camp Devens, Mass. In 1924 he accepted a call to Immanuel Church, Schenectady, N. Y. Here he labored quietly and faithfully until 1943. After a protracted illness he was called to the superintendency of Martin Luther Orphan Home in West Roxbury, Mass., which position he regarded as an opportunity to continue in the Church's service despite his weakened physical condition. He was forced to resign shortly and sought to regain a measure of strength by taking a complete rest for six months. In May, 1944, he was placed in charge of a new mission at Lake Parsippany, N. J. However a heart attack translated him into the heavenly kingdom. Funeral services were held at Lake Parsippany on July 15. The Rev. L. H. J. Henze, a classmate, preached the sermon. Taking part in the service were President H. J. Rippe, Chaplain O. C. Busse, and the Rev. J. A. Kavasch. On the following day a second service was conducted in Meriden, Conn., the Rev. Geo. C. Koenig, another classmate, preaching. The Rev. Paul Woy officiated at the burial in Plantsville, Conn.

Surviving Pastor Mohr are his widow Lydia, nee Schaefer, an adopted daughter, Mrs. Miriam Moore of Schenectady, N. Y., two grandchildren, and four sisters.

G. C. K.

The Rev. Roland E. Scaer (d. Dec. 15, 1944), born July 12, 1896, at Convoy, Ohio, son of Jacob and Elizabeth (Miller) Scaer, was graduated from Concordia Seminary, Springfield, in 1922, and served in Bogalusa and Abita Springs, La., from 1922 to 1926; Birmingham, Mich., 1926 to 1931; and Greensboro, N. C., 1931 to 1943. From the last-named place he also served Winston-Salem, High Point, Durham, Raleigh, Kinston, Greenville, Wilson, N. C., Martinsville, Va., and as contact key pastor for the military in Fort Bragg, N. C. He was the Visitor of Circuit 5 of the Southeastern District of Synod, 1938 to 1943. From September, 1943, until his death he was pastor of Emmaus Church in Indianapolis. He passed away after a brief illness, leaving his wife Cornelia, nee Epting, whom he married on June 18, 1926, in Jackson, Miss., his daughter Alicia, a student at Valparaiso University, his son Carl, his father, two brothers, and three sisters. The funeral took place on Dec. 18, after the body had lain in state in Emmaus Church for twenty-four hours, and was conducted by the Revs. Walter C. Maas and R. A. Marquardt, the latter preaching the sermon on Psalm 121. Interment took place in Concordia Cemetery, Indianapolis.

R. A. MARQUARDT

DEATH NOTICE

The Rev. W. J. Schulze, pastor of Frieden's Lutheran Church (Wis. Synod), Hutchinson, Minn., died suddenly on Jan. 13, 1945. Pastor Schulze served St. Paul's Lutheran Church, St. Louis, Mo., from 1914 to 1921. He was in his 71st year.

O. ROTHE

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Concordia Bible Student. Topic of the Quarter: *The Passion Story.* Vol. XXXIV, No. 1, January, 1945. By Rev. J. M. Weidenschilling. 50 cents per annum.

Concordia Bible Teacher. Topic of the Quarter: *The Passion Story.* Vol. VI, No. 1, January, 1945. By Rev. J. M. Weidenschilling. Concordia Publishing House, St. Louis, Mo. 75 cents per annum.

These two numbers, the one for the student and the other for the teacher, offer the material for Bible study during the first quarter of 1945. They deal with the passion story. The booklet intended for the student will certainly prove helpful to anyone who wishes to study the history of Jesus' suffering and death according to the four Gospels. The booklet for the teacher supplies him with valuable directions and suggestive material. S.

The Glory of Golgotha. Lenten Sermons by William C. Burhop and Louis J. Sieck. Concordia Publishing House, St. Louis, Mo. 125 pages. $1.00.

It was impossible for us to read every page of this volume; nevertheless we hurry to call the attention of our readers to it. The authors are known for their correct and forceful English and their pulpit ability. To this volume each one of them has contributed one series of seven sermons. Rev. Burhop followed the content of some of Dr. Stoeckhardt's well-known and justly admired *Passionspredigten.* He did not try to translate literally, but employed fluent English. Dr. Sieck fashioned his addresses into graphic pictures, which hold the attention and enrich the hearer. One thing which we noticed in all of these sermons, as we browsed through the volume, is that both authors address themselves to a *modern* audience. Hence these sermons are not only orthodox, but distinctly timely in the best meaning of that term. S.

Know the Truth, a Series of Outlines for the Instruction of Adults. By Alfred Doerffler and Wm. H. Eifert. 32 pages. 6×9. Concordia Publishing House, St. Louis. 25 cents.

For some years the Synodical Literature Board has been considering the publishing of a booklet presenting a short course for the instruction of adults in preparation for church membership. A committee of the Board was appointed to write this series of outlines now published under the heading *Know the Truth.* The entire body of our Christian doctrine is summarized in the twelve chapters, each with a number of subdivisions which permit expansion of the course as the pastor may find necessary or advisable. The reviewer will say that he would have considered himself fortunate in his years in the ministry to have had such a guide for his instruction of adults. It is in every way admirable, with the relation of doctrine to life stressed in every chapter. G.

I Crucified the Lord, a Series of Lenten Meditations. By R. R. Belter, D. D.; 124 pages. 5×7½. The Lutheran Literary Board, Burlington, Iowa. 1945. $1.00.

Forty chapters on the crucifixion of our Lord. What the title would indicate, the writer states in the preface thus: "I was there in the persons of those who had an actual part in the bloody drama. They were my personal representatives. After all, the story of Lent means little unless we, as individuals, see in ourselves the cause and reason for Christ's suffering and death." The doctrine of the atonement is admirably brought out in these meditations. The author is a pastor of the U. L. C. in Burlington, Iowa. The volume is well-printed and nicely bound in cloth. G.

Music

Reviewed by Walter Buszin

FOR ORGAN

All Glory Be to God on High. By J. S. Bach, arr. by E. Power Biggs. 50 cents.

An excellent chorale prelude of medium difficulty.

Fugue in C Major. By J. S. Bach, arr. by E. Power Biggs. 50 cents.

Brilliant and somewhat difficult. An effective postlude for Easter.

Ninety Interludes. Collected and arranged by Clarence Dickinson. $2.50.

Although several items in the collection should certainly not be used in a Lutheran service, the collection will prove useful to those who need very short preludes or interludes in various keys.

Psalm XVIII. By Benedetto Marcello, transcribed by Th. Dubois. 50 cents.

A good number by an eminent Italian composer of Bach's day. Of medium difficulty.

Postlude on Passion Chorale "O Sacred Head." By Miles I'A Martin. No. 704. 75 cents.

To base a toccata on "O Sacred Head" certainly does not reveal good taste.

A Brief Compendium of Early Organ Music. Compiled and edited by Hertha Schweiger. $2.00.

A collection every Lutheran organist should have. Miss Schweiger selected her music carefully and did a fine job of editing. Contains a scholarly Introduction, the registration was worked out with the help of Carl Weinrich and Robert L. Mills, and the advice of two eminent musicologists, Alfred Einstein and Hans T. David, was carefully heeded. Our Lutheran masters are very well represented.

Two Choral Preludes. By Francis W. Snow. 75 cents.

The first prelude is based on "Vater Unser im Himmelreich," not on the Dies Irae, as is stated. The second is based on "Ye Watchers and Ye Holy Ones." Good organ music of medium difficulty.

Passacaglia. By George Vause. 75 cents.

A dramatic work in G minor, difficult to perform, very well written, and quite worth while.

VOCAL SOLOS

Four Spiritual Songs, Op. 121. By Johannes Brahms. Edited and arranged for high voice by Carl Deis. 75 cents.

Excellent music based on Scripture texts. These songs were written originally for low voice, and we wonder why Mr. Deis, whose work as an editor we have often admired greatly, was prompted to arrange the songs for high voice. One or two of the solos, *e. g.*, "Though with the Tongues of Men and Holy Angels," could possibly be sung by a high voice, but to hear a high voice sing the solo "O Death, How Bitter Art Thou" would seem absurd. When writing songs of this nature, Johannes Brahms certainly took the color and timbre of the voice into consideration. Who would care to hear a bass or a baritone sing the aria "Rejoice Greatly, O Daughter of Zion" from Handel's *Messiah*?

Gems of Sacred Song. Selected and edited by Eduardo Marzo. For high voice. 75 cents.

A very poor collection which contains everything but gems.

We Fight for Peace. By Bruno Huhn. For low, medium, or high voice. 50 cents.

Suitable for patriotic gatherings.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Installed:

Pastors: S. after Christmas (Dec. 31): *Robert F. Kamphoefner* in Christ Congregation, Augusta, Mo., by A. Miessler. — 1. S. after Epiph. (Jan. 7): *L. H. Speckman* as assistant pastor in Bethlehem Congregation, Saginaw, Mich., by President A. Zeile.

Teachers: S. after Christmas (Dec. 31): *Robert Degner* in Bethlehem Congregation, Sylvan Grove, Kans., by R. H. Raedeke. — Epiphany (Jan. 6): *Theodor Hartmann* in Salem Congregation, Farrar, Mo., by W. F. Dommer. — 1. S. after Epiph. (Jan. 7): *John A. Jaeger* in Bethlehem Congregation, Evanston, Ill., by W. E. Gehrs.

Cornerstone Laying

18. S. p. Trin. (Oct. 8): Messiah Congregation, *Alton, Ill.* (W. E. Wessler), laid the cornerstone for a new church.

Dedications

Dedicated to the service of God:

19. S. p. Trin. (Oct. 15): The new school of St. Mark's Congregation, *New Germany, Minn.* (J. W. Meyer). — 22. p. Tr. (Nov. 5): The new church of Our Savior Congregation, *Rochester, N. Y.* (Lyle Halvorson). — 2. Adv. S. (Dec. 10): The enlarged and rebuilt church of St. Matthew's Congregation, *Cedar Bluffs, Nebr.* (Aug. L. Wolter). — The enlarged school of Concordia Congregation, *Maplewood, Mo.* (E. H. Schroeder).

Anniversaries

The following congregations celebrated anniversaries:

20. S. p. Trin. (Oct. 22): St. Luke's Congregation, *Elizabeth, N. J.* (Henry Koepchen), the 25th. — 24. S. p. Tr. (Nov. 19): St. Paul's Congregation, *Waseca, Minn.* (Martin L. Seltz), the 35th of its organization and the 20th of the dedication of the church. — 1. Adv. S. (Dec. 3): St. Peter's Congregation, *Holyrood, Kans.* (O. Hennig), the 60th. — 3. Adv. S. (Dec. 17): Trinity Congregation, *Worden, Ill.* (K. F. Schroeder), the 50th. — New Year's Day (Jan. 1): Salem Congregation, *Centerville, Mich.* (C. A. Bormann), the 75th.

Conference Meetings

Pastors':

Winter, Twin City Area (pastors of the Synodical Conference), Jan. 30, 31, Trinity, St. Paul, Minn. Difficult Portions of Revelation: H. J. Bouman. England and the Reformation: R. Norden. Lay Activity in the Christian Church: P. Kurth. Amazing Things About Numbers in the Bible: F. Geske. Subject of own choice: S. Ylvisaker. Inspirational address: P. Clausen. Communion service: (M. Pape), Tuesday 11 A. M.

F. GESKE, *Sec.*

Southeast Texas, Feb. 6, 7, Messiah, Houston, Tex. Communion address: Theo. Graalmann (A. Froelich). Sermon: L. Pabor (A. Diers). Absence or presence to local pastor.

E. A. NERGER, *Sec.*

Wanted

A dentist in a good Lutheran community. Present vacancy due to death. For particulars write

MR. H. A. DIERS
Sylvan Grove, Kans.

About 75—100 old-style hymnals, either with or without tunes. We are in great need of these books at four of our mission stations in this Northern Saskatchewan parish. We will gladly pay all transportation costs.

REV. H. BURKART
Margo, Sask., Can.

Available

Velvet altar and pulpit covering in excellent condition, free of charge except for transportation cost.

PASTOR HAROLD J. WUNDERLICH
Beecher, Ill.

We have a *mimeograph* to sell, an Edison-Dick, hand-feed, Model 30, in good working condition. The first inquirer may have it for $15.00 and postage. We also have approximately fifty tune editions of the old *hymnals* available to anyone who desires them and will pay the postage.

ST. MARK LUTHERAN CHURCH
c/o Rev. D. R. Boernke
211 W. Silver, Butte, Mont.

December Contributions Sent Direct to the Treasurer

L. Pankratz, Missions, $1.00. L. J. Oberheu, General Missions, 30.00. A Friend, Chenoa, Ill., Foreign Missions, 750.00. Good Shepherd S. S., Detroit, South American Missions, 14.48. N. N., Missions, 5.00. N. N., N. St. Paul, Missions, 50.00. N. N., American Bible Soc., 25.00. Per C. P. H. from Immanuel S. S. Children, Manitowoc, Wis., India Missions, 30.44. Mrs. M. Marx in Memory of Ottilie Knuth, Permanent Support Fund, 5.00. Mr. and Mrs. Martin Lapp and Family, African Missions, 10.00. Wolf River Council of Lutheran Men's Clubs, Negro Missions, 10.00. S/Sgt. Arthur C. Zander, Mexico City, Missions, 10.00. Sgt. Edmund O. Herzberg, Synodical Budget Treasury, 10.00. F. Forster in Memory of Dr. E. L. Schwenker, Radio Station KFUO, 15.00. Lena Nuetzel, Synodical Budget, 2.00, Church Extension 2.00, China Mission 1.00. Irma Jaeckel, Peace Offering, 5.00, Mission in Enshih, China (Rev. Herbert Hintz), 5.00. Mrs. H. Klingbeil, Foreign Missions, 25.00, Home Missions 25.00. Emmett T. Rocker, Relief in Germany, 10.00. P. W. Scheiman, Missions, 50.00. Amanda S. Schultz, Missions, 10.00. Anna G. Brand in Memory of Mrs. H. O. Klein, Wheat Ridge Sanatorium, 5.00. Per L. Fuerbringer from N. N., Missions, 5.00. A Friend in Memory of L. Gleiforst, African Missions, 10.00. Rev. and Mrs. A. Bergt in Memory of Mrs. Caroline Bergt, Permanent Support Fund, 2.00. Per F. G. Kuehnert from J. T. Jacobs, Permanent Support Fund, 10.00. Saint John Guild, Ireton, Iowa, General Missions, 5.00. Ladies' Mission Soc., Zion, Schenectady, N. Y., African Missions, 25.00. Dorcas Circle, Memphis Negro Mission, Publicity, 10.00. F. Hellman in Memory of Mrs. Hilde Katt, Permanent Support Fund, 3.00. N. N., Missions, 100.00. N. N. for Synod 1,000.00. Chaplain and Mrs. W. C. Lohrke, KFUO, 20.00. N. N., California, Church Building Fund, 40.00. Carl Abel, Sr., Foreign Missions, India, 10.00, China 10.00, Africa 10.00. Per C. P. H. from Erwin Einspahr, Missions, .85. Per F. H. Schmitt, China Missions, 16.85, S. Am. Missions 15.65. N. N., Iowa, Foreign Missions, 20.00. Per J. H. C. Fritz from Elmer C. Mey, Foreign Missions, 125.00. Edna Baepler in Memory of Mrs. J. L. Beck, Permanent Support Fund, 3.00. N. N., Washington, Missions, 150.00, Lutheran Hour 100.00. Bertha Pohlmann, Synodical Budget, 20.00. John C. Adolf, Jr., Synod and Missions, 10.00. A Mission Friend, Synodical Budget Treasury, 10.00, General Church Extension 25.00, Old People's Home, Omaha, 10.00, Orphanage, Fremont, Nebr., 10.00, Lutheran Hour 25.00. Per Foreign Mission Office: Ida M. Peters, Girl Student, India, 10.00; N. N., Fort Wayne, Ind., Christmas Gifts for Missionaries in China, 30.00; for Hospital Supplies, Enshih, China, from Messiah Luth. Church, Santa Cruz, Calif., 80.00; Trinity Luth. Church, Bloomington, Ill., 30.32; Memorial Wreath for William Pagel by Sundry Contributors 4.00; Mrs. Dora Grace, Evangelist, India, 3.00; Chaplain and Mrs. A. von Schlichten, India Missions, 5.00; Holy Ghost Mission Soc., Milwaukee, Hospital Needs, India, 25.00; Teacher-Catechist, India, 75.00.

Legacies and Bequests: Carl D. Bischoff $8,054.68. Walter Tetzlaff 500.00. Eleanor Blenkle 50.00. August H. Kempin 1,145.63. Fred. H. Wedemeyer 2,700.00. Leasetta A. Steeve 1,800.00. Geo. Frederick Rueckert 869.42.

W. H. SHLUETER, Treasurer

Changes of Address

Rev. O. A. Borchelt, Manito, Ill.
Rev. Harry H. Droutz, Kurtz, Ind.
Rev. E. H. Harms, 320 Talbot, Iowa Falls, Iowa
Prof. Albert G. Huegli, 1136 N. Harlem Ave., River Forest, Ill.
Rev. Martin Keller, Raymond, Minn.
Rev. K. E. Klopp, 320 First St., N., Cherokee, Iowa
Rev. Frank G. Koehler, 2001 Grant St., Hopewell, Va.
Prof. A. Lehenbauer, Blv. Ballester 553/V. Ballester, F. C. C. A., Argentina, S. A.
Rev. Clarence Mueller, 114 Wilson St., De Ridder, La.
Rev. Paul C. Neipp, 755 N. Maclay Ave., San Fernando, Calif.
Rev. Lester Peter, 423 Belknap Place, Keokuk, Iowa
Rev. Ferdinand Reith, Burt, Iowa
Rev. Walter V. Roe, Jr., 3210 Brighton St., Baltimore 16, Md.
Rev. Edgar M. Roschke, 1920 Catherine Drive, Kansas City 2, Kans.
Rev. Wilton Sonsthagen, 1024 Eighth Ave., N., Great Falls, Mont.
Dr. H. A. Teckhaus, 405 S. New St., Monterey Park, Calif.
Rev. Walter M. Wangerin, 705 Dearborn St., Shelton, Wash.
Rev. Chas. E. Wedig, 1015 Prince, Clovis, N. M.
Rev. Ernst Wenz, 3820 58th Court, Chicago 50, Ill.
Rev. M. Zagel, Jr., 7604 S. E. Knight St., Portland 6, Oreg.
Clemens B. Brose, 2134 Irving Ave., N., Minneapolis 11, Minn.
Herbert L. Franzen, Steeleville, Ill.
Albert W. Grauer, 36 Jefferson Ave., Danbury, Conn.
John A. Jaeger, 1518 Lake St., Evanston, Ill.
Frederick A. Meyer, 6807 Quimby Ave., Cleveland 3, Ohio

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House
3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

For Lent! FURNISH YOUR HOME WITH DEVOTIONAL LITERATURE

BOOKS THAT BUILD THE FAMILY ALTAR

LUTHERAN BOOK OF PRAYER . . . Written for the world we live in. The age-old longings of the human soul clothed in the language of today. More than 200 pages of personal petitions and other devotional helps. Size 4½×5⅞.—Available in four attractive bindings: burgundy colored cloth, white edges, 50 cents; burgundy colored cloth, gilt edges, 85 cents; burgundy colored leather, gilt edges, $1.75; white fabrikoid, decorative backbone, $3.75.

DAILY PRAYERS . . . *By Dr. C. Abbetmeyer* — Contains 112 "household prayers," one for every morning and evening for eight weeks. Other devotional helps. 112 pages, 4⅛×6. Black cloth, 40 cents.

ABRIDGED TREASURY OF PRAYERS . . . A favorite in many Lutheran homes. 100 prayers plus an appendix of hymns and prayers for children. A splendid gift book, especially the white fabrikoid binding. Size: 4⅛×5⅞. Cloth, 40 cents. Cloth, gilt edges, 70 cents. Flexible leather, gilt edges, $1.05. White fabrikoid, gilt edge, gold cross on front cover, $3.50.

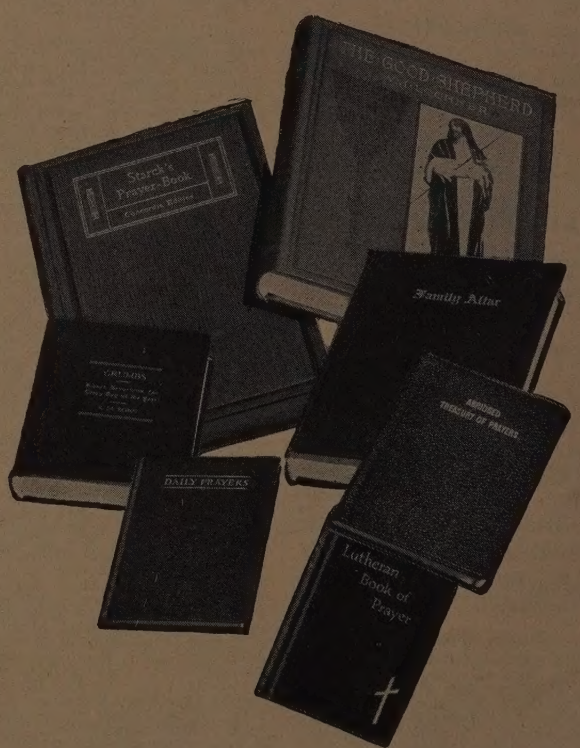
FAMILY ALTAR . . . *By F. W. Herzberger* — Forceful heart-to-heart talks, ideally suited to be read in the family circle. A classic in its field, 375 pages, 6×9. Cloth, $2.00. Cloth, gilt edges, $3.25. Seal-grain leather, overlapping covers, red-under-gold edges, $5.00.

THE GOOD SHEPHERD . . . *By Wm. Lochner* — A beautiful book of devotions for the Christian home — especially the home with children — based on the stories of the Bible. Cloth. 320 pages, 7⅝×9½. $2.00.

CRUMBS . . . *By C. M. Zorn* — Short devotions for every day of the year, each consisting of a Bible passage, a meditation, and a prayer. Green cloth, gold title stamping. 436 pages, 5⅜×7½. $1.50.

STARCK'S PRAYER BOOK . . . For many years a standard in our circles. 612 pages of prayers for almost every conceivable occasion. Page size: 6×9. Cloth: $2.25. Seal-grain leather, overlapping corners, gilt edges, $5.00.

Our two Lenten devotional booklets, "Follow His Steps," by Rev. Henry F. Wind, and "Der leidende Erloeser," by Dr. C. F. Brommer, are now available. Will every family in your congregation have its copy? Per copy, 5 cents, postpaid; dozen, 48 cents, and postage; 100, $3.00, and postage.



For Lenten Evangelism!

LET US REASON TOGETHER

By RUPERT SCHROEDER

Are you going to encourage that unchurched friend to attend your Lenten services? Then you will want to give him a copy of our latest little book: *Let Us Reason Together.* In dialog form this pocket-size volume of 218 pages acquaints the unchurched with the various doctrines of your Church. Order several copies today. **75 cents.**

CONCORDIA PUBLISHING HOUSE · 3558 South Jefferson St. Louis 18, Missouri